

A very fruitful and need-  
*ful* Sermone of the moste la-  
mentable destruction of Ierusalem, and  
the heavy iudgements of God, executed vpon  
that people for their sinne and disobedience:  
published at this time to the wakening and stir-  
ring vp of all such, as bee lulled asleepe in the cradle  
of securitie or carelesnesse, that they maye at length  
repente them of their harde hartednes, and  
contempt of God his word, least they  
taste of the like plagues for their  
rebellion and vnrepentance,  
not knowing with the  
wilfull inhabitants  
of Ierusalem, the  
days of their  
visitation.

By Iohn Stockwood Schoole  
maister of Tunbridge.

*Luke. 13. 3.*

Vnlesse yee repent, yee shall  
all perishe in like manner.

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Thomas Dawson.



To the right worshipping  
and vertuous Gentleman M.

John Sacknil, one of her maiesties iustices of  
the peace in the countie of Suffex: and also  
to the godly Gentlewoman his wife, John Stock-  
wood, Schoole master of Tunbridge witheth a plen-  
tifull increase of all necessary graces of God  
his most holy spirit, &c.

(..)



Alling to remembrance  
(right worshipping) that a-  
mongst many others, you  
with your good bedd fel-  
low were sometimes pre-  
sent, when as occasion be-  
ing offered, I intreated of  
the lamentable and woful desolation of Je-  
rusalem, I haue made bold to offer the same  
again vnto your graue consideration, no-  
thing doubting but that as then it had his  
fruit in you and others of the godlye audi-  
ence: so now it shall be likewise accepted of  
you and other zealous Christians, who  
through the working of God his spirit, vs  
to make their profit in the hearing & rea-  
ding of God his iudgementes, denounced,  
and in their time executed, vpon the wilfull

and disobediēt sinners, among other things  
 thereby learning to be fullye perswaded of  
 the truth of God in his threatninges, that  
 howsoeuer they bee for a time deferred by  
 his long suffering, to prouoke to repentāce:  
 yet in the end, that effect in the rebellious  
 not following, they shalbe in more great  
 and heauy measure powred downe vpon  
 their heads, aswel to their sorer punishmēt,  
 as also to the terrifying of other from cō-  
 mitting the like transgression, for feare of  
 tasting the like vengeance. And as this was  
 my purpose in publishinge heereof, so my  
 hartie praier vnto God is, that in these dā-  
 gerous times, wherein we see vertue & god-  
 lines so greatly to decaye, and vice and vn-  
 godlines so freshly to flourish, it may at the  
 least stir vp some by earnest repentance to  
 flye vnto God, for the turning his wrath a-  
 way from vs, which by so many feareful to-  
 kens he hath threatned vnto vs. Fare you  
 wel, from Tunbridge 27. October 1583.

*Your worships wholly in the Lord,*  
*John Stockwood.*



**A very fruitfull and profitable Sermon of the destruction of Ierusalem, gathered vpon these verses following: taken out of the 19. Chapter of the Gospel after Luke.**

41 **A**Nd when hee was come neere, hee beheld the Citie, and wept for it,

42 Sayinge, O if thou haddest euen knowne at the least in this thy daye, those thinges, which belong vnto thy peace! but now are they hid from thine eies.

43 For the dayes shal come vpon thee, that thine enemies shal cast a trenche about thee, and compasse thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy childre, which are in thee, and they shall not leaue in thee a stone vpon a stone: because thou knewest not the time of thy visitation.

*Three things to be noted out  
of this text.*

**F**irst, of Christes weeping ouer Ierusalem, and what moued them thereunto.  
Secondly, of the destruction threatned vnto Ierusalem, and the causes of the same.

## A Sermon of the

Thirdly, what wee may learne by this **GOD** his heauye iudgemente shewed vpon Ierusalem.

And when he was come neere, he beheld the citie, & wept on it, &c. These wordes are so set out, as they do teach y<sup>e</sup> christ both the part both of a most faithfull sauiour, and also of a most righteous king. The parte of a faithfull sauiour he sheweth, in that he is sorry to see the miserable end, that was like shortly to ensue vpon his owne nation, whose saluation he most earnestly desired. And the office of a righteous king or iudge he declareth, in that he pronounceth a heauy burthen to be like to lichte vpon them, whom no gentle perswasion could moue to embrace the offered Messias. He beheld the Citie (saith the text) and wept on it. This is no doubt a wonderfull matter, and such a thing as might be thought of some not to beefecme the maiestie of Christ, were it not that the scripture of God doth teach vs, that hee hath taken vpon him the very true nature of man, and put vpon him al our infirmitie, sinne onely excepted. It must therefore without all question bee some great and weightie matter, that can draw teares from Christe. For hee is not of their nature that haue teares at commaundement, and

wept  
mour  
nder.  
great

## destruction of Ierusalem.

more, that haue teares at commaundement: and  
 will weepe as they list. Christ of all men that  
 euer were, are, or shalbe, was the strongest and  
 stoutest: he passed through wonderful miseries  
 and afflictions of this life, which might worchi-  
 ly cause teares to the strongest and stoutest, and  
 yet neuer once weepe for the matter at all. The  
 conflict that he suffered in his owne soule, bea-  
 ring the wrath of his father due for our sinnes,  
 was so vehement, that it for very anguish pul-  
 led from his most pure flesh most painful sweat  
 of water and bloud, and yet for all this did not  
 Christ Iesus weepe.

After that he was most wickedly, and most in-  
 curteously betrayed by his owne familiar friend  
 Iudas, vnder the pretence of a louing kisse, bee-  
 ing now deliuered into the handes of his ene-  
 mies, of them hee was most despitely beate  
 with ball, spit vpon, blindfold and buffered, and  
 then like a foole blode, areede who it was that  
 smote him, crowned in mockage with a crowne  
 of thorne, and a reede in stead of a princely scep-  
 ter put in his hand: they in scoyne made legges  
 vnto him, and bydde him, Hail kinge of the  
 Iewes: yet for all this hee wepte not. His  
 precious bodye was all to bee rente and torne  
 with the cruell lashes of the sauage solmours:

None

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# A Sermon of the

Whyppest, his head crowned with thornes, his  
 face al to be spit and buffeted, in his mouth was  
 puttarce vineger and bitter gall to drinke, his  
 fecte and hands nayled to the crosse, his tender  
 side thrust in with a speare, all which villanies  
 and marrynges being such, as would force out  
 teares from a heart of Adamant, & make water  
 gush out of eyes of flinte, coulde not yet make  
 Christ Iesus weepe. And that which farre ex-  
 ceedeth all this, being nayled on the crosse be-  
 twene two thierues, as if hee, in whose hearte  
 there was founde no deceite, & in whose mouth  
 there was no guile, were worse then them both:  
 he felt such extreame horreur of conscience, his  
 fathers anger working vppon him, because of  
 our sinnes, that it made him twise cry out in the  
 Syrian tongue: *Elabi, Elabi, Lammab gnasaub-*  
*thani,* My God, my God, why hast thou forsake  
 me: and yet for all this he wept not. Hee is the  
 onely begotten sonne of God, fully endued with  
 such power and strength, that hee setteth not a  
 mite, nor passeth a haire for al the force & tran-  
 ny of al the princes & emperors of the world, nor  
 yet for al the subtil deuices & craftie practises of  
 hell: how commeth it then to passe, that before  
 his Disciples, and in the presence of the people  
 his salt teares trickle down his amiable cheeks?

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Yea, how falleth it out, that he bursteth forth into teares now at this time, in the which as Luke recorderh before, hee rode in great pompe to the citie, to take possession of the kingdom, so long before prophesied by the Prophets, his disciples with þ multitude doing vnto him such princely honoz. & giuing out such ioyful shouts, as *hoschi ana*, or as it is commonly wrytten *hosanna*, as muche to saye, as God saue him, and againe: blessed is the king that cometh in the name of the Lord, Hosanna to the highest. There must nedes be therfore som most waigbry cause, þ in the midst of this great pomp, driueth Christ our Lord to shed teares. May we say that he did it therfore, because that seeing the city, he did also foresee, what thin a litle while after he shuld suffer in it? it cannot be denied but that he did foresee & also foretell his passion, but this is not the cause that made him to weepe. And least þ we should surmise of our selues any false cause of these teares of our Saviour, Luke doeth not onely saye that hee wept ouer the Citie, but also hee himselfe doeth wicnesse the same in these wordes speaking vnto the citie Ierusalem by a figure called *Prosopopaiam*, saying: O, if thou haddest euen knowen at the leaste in this thy day, those things whyche belong vnto



## A Sermon of the

thy peace, but nowe are they hidden from  
thy eyes. In these wordes he doth two things:  
first, he doeth as it were in liuely colours sette  
before our eyes his grief and sorrow of minde,  
which sprong of pitie and compassion, when as  
he wayed in his minde the auncient dignitie of  
this Citie, and the destruction that very shortly  
shoulde fall vpon it, then the which in the vni-  
uersall worlde, there neuer happened a more  
miserable, woful and lamentable sight. For if  
Historiographers may be beleueed, if we dare  
trust suche as haue wrytten Chronicles, and a-  
mongest them *Plinie*, *Jerusalem* was the moste  
noble and famoussest, and strongest Citie in all  
the East: yea, and it may appeare by the disci-  
ples of Christ, *Mat. 24.* that the temple was so  
sumptuous, that it was almost a myracle, in so  
muche that they thought it impossible to be de-  
stroyed, and no great maruel if they so thought.  
For *Herode*, who beautified muche this Citie,  
by building in it this gorgeous temple, for eight  
whole yeares space continually together, hadde  
euery day eight thousand worke men about it.  
And the stones, as *Iosephus* doeth testifie, were  
in beauty and fairnesse passing excellent, bring-  
of length 15. cubites, of heighe 12. cubites, of  
breadth 8. cubites. In so much, as for the strenght  
of

ings  
words  
ted.

louf-  
imp-  
of



## destruction of Ierusalem.

Of this temple, after the Citie was taken, they  
withstoode their enemies in it stoutly for a cer-  
taine season. Besides all this, euen from the  
time of king Dauid vnto the captiuitie of Ba-  
bylon: that is, for the space of 400. and 50. yeres  
or there about, Ierusalem hadde continued the  
seate of the kingdome, or was the place where  
the king had his chiefe abode and court lying.  
That which passeth this, God hadde appoynted  
Ierusalem to be the place where he woulde be  
especially worshipped and serued, where his  
religion shoulde be planted, and his seruice, sa-  
craments and sacrifices vsed, celebrated and  
offered: in so much that in the 131. Psalm, he  
sayeth of this citie for the considerations afore-  
sayd: This is my rest for euer. Moreouer, this  
citie was a figure of God his church, which in  
the scriptures is many times called Ierusalem;  
and we doe knowe that the church was firste  
gathered there, and afterwarde from thence  
spread forth into other partes of the world, as  
the Actes of the Apostles doe at large declare.  
Now thinke you then beloued, was it not Gods  
his terrible and fearefull iudgement, that this  
citie of suche hallowed dignitie, so wonderfull  
gorgeous and sumptuous, because of the costly  
temple, the chiefe place of the kingdom, for the  
space

Ierusalem  
nye hu  
yceres  
seate  
kingd

Ierusalem  
spect  
of G  
worsh  
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Ierusalem  
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## A Sermon of the

space of four hundred and fiftie yeare, the place which GOD had chosen aboue all others to be worshipped in suche a Citie as was the figure of God his Church, shoulde be destroyed after so miserable a sorte, that there shoulde not one stone be left vppon an other: yea, and that which more is, that it could neuer to this time be builded againe, as shall heere after more at large appeare.

This, this was it beloued, that caused our sauour Christ to be thoroughly moued in minde, and to burst out into moste bitter teares. Who, when as hee regarded nothing so muche as the saluatiō of man, did foresee that that citie shoulde perish most fearefully, which aboue all others ought to haue beene a temple of God bys seruice, and a nurse platte of all the true worshippers of God, and therefore he giueth forth a testimony of his grieve of minde in wordes full of pittfull and mercifull compassion, saying: O if thou, &c. He compareth the vnbankfulnesse and stubbernesse of this citie with other cities, and doth enlarge it aboue theirs, by the circumstance of times. As if he shoulde say: it might be iudged a matter tollerable, and a thyng to be borne with all, that other Cities haue not acknowledged me for theyr redeemer, and haue refused

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refused the woorde of grace, if but thou, whiche  
 art the seate of doctrine and the woorthyppe of  
 God, which hast had so many godly Patriarkes  
 to teache thee, so many holy Priestes to tel thee,  
 and suche a number of learned and godly Pro-  
 phets to instruct thee, and to whome I my selfe  
 in so many signes and woonders, haue so frend-  
 ly, and so sondrye wayes reuealed my selfe,  
 wouldest acknowledge this grace of God and  
 being now at length content wth the disobey-  
 dience, stubbernesse and wilfulnesse, whiche  
 thou hast hitherto shewed towards me and my  
 woorde, wouldest euen now at leaste in this  
 thy day, in this thy day, I say, in whiche GOD  
 doeth visite thee wth a speciall token of his  
 kindnesse towarde thee: consider more due-  
 ly of that whiche is doone vnto thee. Undoubted-  
 ly if thou diddest earnestly weygh these things,  
 thou couldest not chuse but wth more dily-  
 gence looke vnto those thynges whiche make  
 for thy peace: that is, whiche are necessarye for  
 thy maintenaunce of the safegard as well of thy  
 soule as body. O naturall affection of a merci-  
 full Saviour: O tender loue of a gentle Re-  
 deemer: O pitiful heart of a most kinde father,  
 who the more nearer hee seeth the calamitie,  
the

the misery & destruction of his rechelesse sonnes  
to be (which they throughe their owne riot, bn-  
christinesse and varulnesse, refusing all kinde  
of gentle admonition and louinge perswasion  
& foze warniag, haue procured,) the more hee is  
foze, the more he is grieued, the more he waileth  
and lamenteth, the more he powreth out the ten-  
der bowels of pitifull heauinesse conceiued for  
the same. Such an high priest had they (as it is  
written in the 4. to the Hebrewes) who was tou-  
ched indeede with the feeling of their miseries,  
and did inwardly mozne for their punishment  
to come.

We haue here a worthy example, whereby  
we are taught not rashly to doubt of the mercy  
of God, nor to imagine God to be such a one as  
after the manner of cruell tyrants and bloudy  
men of this world, is delighted with the mur-  
der, slaughter, and destruction of menne. For  
what ground can we haue of any such imagina-  
tion, when as we see that Christ doth here so pi-  
etiously lament the destruction of so wicked and  
sinful a nation, yea such a people as was indeed  
foll to doe mischiefe, albeit God both early and  
late, as he witnesseth by his prophetes, ceased  
not to call them to repentance. For that mercy-  
full affectiō, which Luke doth here set forth in  
Christ

Christ; the scripture doth likewise in sundry places attribute vnto God the father, whom Christ the word tearing him the image of his father, doth in this poynte moste liuely expresse. The wordes of the 81 Psalm are no doubt the speeches of a like pitifull minde: O that my people had hearkened vnto me, and Israel had walked in my waies: I woulde soone haue humbled their enemies & turned my hand against their aduersaries: the haters of the Lord should haue beene subiecte vnto him, and their time shoulde haue endured for euer. And God woulde haue fed them with the fatte of wheat, and with honney out of the rock would I haue sufficed thee. Of like louing affection proceedeth this saying, which the Prophet Esay in his 48. Chap. uttereth vnder the person of God in these wordes: O that thou haddest hearkened to my commandementes, then had thy prosperitie bene as the floud, & thy righteousness as the waues of the sea. Thy seede also had beene as the sand, and the fruit of thy body like the grauell thereof: his name should not haue bene cut off, nor destroyed before me. In as much therefore as Christe bewaileth our destruction, may rather our disobedience and Subboynesse, which



whiche is the cause of thys destruction, hee  
will not be deafe, nor yet shutte nor stoppe his  
eares at theyr sutes and earnest prayers, which  
call vppon him for grace and mercy. But be-  
lieued, I pray you let vs not abuse this goodnesse  
of Christ vnto the liberty of sinning, and in any  
case lette vs take heede howe daungerous a  
thyng it is to make Christe Iesus weepe. Hee  
is now in glorious Maiestie in heauen, and can  
not weeper: but the teares whych he shedde ouer  
Ierusalem, whilest hee was heere on earth be-  
cause of theyr synnes, ought to moue vs to bee  
at mortall hatred wyth our Sinne, leaste at the  
feareful day of iudgement they be a witness a-  
gainste our Sinne, to our iust damnation. And  
wyth all, by this example of our Maister, lette  
vs also learne to haue moost eyes for the synnes  
of our brethren, and not to triumph, reioyce and  
laugh at the same: of the whiche matter muche  
more myghte be spoken, were it not that I am  
loathe to be tedious, and must hasten for wante  
of time to other profitable doctrine offered in  
this text.

Thus muche therefore of Christ his weeping,  
and what moued him thereunto out of the first  
parte of these wordes.

Now,



Now, the second thing is to be considered  
 which I tolde you before, the Lorde doeth; in  
 these first words. He upbraideth and casteth in  
 their teethe their blackish dulnesse and slough-  
 fulnesse. For he sayeth: but now are they hid  
 from thine eyes. Not that any man shoulde  
 beere of surmise, that the Jewes sinned of ig-  
 norance, and that therefore God were to be  
 charged with crueltie or vniustice, for de-  
 stroying of them with suche an extreme and  
 horrible punishment, who knew not what to  
 doe for the auoidance of the same. For they  
 coulde not pleade ignorance of the will of  
 God, who had daily by their priestes and tea-  
 chers the glad promises and tidings of salua-  
 tion declared vnto them, had moreouer they  
 Doctours whiche espounded vnto them the  
 Lawe, in which the will of the Lorde was at  
 large sette forth: and besides all this, Christe  
 him selfe for certayne yeres was amongst  
 them, preachinge vnto them the doctrine of  
 saluacion; which also he confirmed with mi-  
 racles and woonders so greate, and so many-  
 folde, that if they would pretende ignorance,  
 the very voyce of the common people, as mee-  
 taine in Iohn, should condemne them: What  
 sayde. Shall Christe when he commeth, do

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more myracles then thys manne hathe done?

Christ layeth  
an to the  
ues, theyr  
full blinde-  
ss.

Christe bys meaninge therefore in these wordes, is not to holde them excused by reason of ignorance, neyther yet any whit to lessen theyr faulte, but rather hee noteth theyr brutishe dulnesse, that blinded them that they coulde not see **G D D** offeringe hym selfe vnto them, nor yet perceyue his fauour, nor the tokens of his kindled wrath, so that they were the cause of theyr owne destruction. And hee doeth also heere wryth all laye a plaiter to the soze, and a Salve to the wounde, whych might growe of theyr wilfull ignorance into such corruption and festeringe, that it mighte in time scape manye others from embracinge of Christe, because they sawe Iherusalem the chiefe Citie of the worlde, in the whiche there were so many Scribes and Pharisses wryth manye others that bare away the credite and estimation of knowledge and vertue, nothyng at all to esteeme Christe, naye vterlye to hate and persecute Christe.

the finnes of  
thers, be they  
neuer so  
reass counts;

He doeth therefore giue them warninge, that they drawe not backe because of theire unbeliefe and disobedience, which being blin-

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bes with woonderfull dulnesse haue pulled  
vppon their owne heades the wrath of God  
and their owne destruction. And this serueth  
my deare bethren to our comforte, that wee  
doe not in lyke manner make a scape; and as  
they say; take, meate and drinke and leisure  
in receiuing God his woorde, because the sa-  
cred sea of Rome, the Catholike Church (as  
Papistes woulde haue it) our holy monster,  
master I shoulde saye, the Pope, the grane  
Patriarkes, learned Cardinales, wise By-  
shoppes and the vertuous order, sauuing your  
retierence, of shauen Priestes, haue no fantasie  
nor affection that way: but like *Antiochus*  
or *Ichoiakim*, burne wth fire the Booke of  
the lawe of the Lorde, and moste cruelly slea  
the professours of the same.

For no doubt they doe it to their owne  
destruction, and it will not bee longe yette  
G O D bys vengeance fall vppon suche  
kinde of men, which doe despise and set lyght  
by his mercy offered them.

To thys purpose make the woordes  
whiche doe follow. For Christe, who hithe-  
to hath shewed the parte and nature of a  
louing and a kinde hearted Father in mercy,

nance, ought  
not to mock  
vs to follow  
their exampl

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lamenting the miserable ruin and overthrow  
of this Citie, doeth nowe, takinge heart, cou-  
rage and stomacke againe, as it were, utter  
and shewe forth the person of a iudge, and  
giue sentence, and pronounce iudgement of  
the punishment that God will vse vppon the  
disobedience of this wicked Citie. For the  
dayes shall come vppon thee, that thine  
ennemies shall cast a trenche about thee,  
and compasse thee round, and keepe thee  
in on euery side, and shal make thee euen  
with the ground, and thy children which  
are in thee; and they shal not leaue in thee  
a stone vpon a stone, because thou knew-  
est not the time of thy visitation.

the second

These wordes set out the destruction of  
Jerusalem, and the causes of the same, which  
is the seconde parte of my deuision. In hand-  
ling of the which, I will note vnto you suche  
things as happened both before the destructi-  
on, as forewarnings of the same, to moue  
the people to repentance, which are gathe-  
red partly out of the woorde of **G D D**, and  
partly out of approoued Hystoriographers;  
also what thinges happened in the time of  
the besieging it, for to destroy it. And lastly,  
what befell after the destruction, and then

## destruction of Ierusalem.

Will I come to note the cause of this terrible overthrow of this so gorgeous Citie.

Six foretokens of the destruction of Ierusalem.

Christ him selfe in the foure and twentieth Chapter of Matthewe, reciteth six sundry things as Prognostications and forewarnings of this small destruction. The firste was false teachers: second, warres, tumults, and seditions: thirde, pestilence, famine and great earth quakes: fourth, woonderfull persecution for the Gospell: fifthe, preachinge of the Gospell in all places: sixthe, The abomination of desolation standinge in the holpe place. Of the firste, that is of false teachers, he sayeth thus: Take heede that no manne deceiue you. For many shall come in my name: sayinge, I am Christe, and shall deceiue many. That this was fulfilled, *Iosaphus* beareth recorde, who wyrteth that there arose daily Magicians and craftie deceiuers, whiche carped oute people after them: some into the desert, some into mount Oliuet, promysinge the simple people that they woulde deliuer them, and restore them to their auncient freedome, amongst whome may the seditious varlette *Theudas*, whiche *Ganahel* in the fifthe Chapter of the Actes

1. False teachers.

*Theudas*



# A Sermon of the

as of Ga-

keeth of, bee nymbrd, who caryed after  
a foure hundred menne, whych were all  
flayne. Lykewise *Judas* of Galile, mentio-  
ned in the same place, who moued sedi-  
tion aboute the tyme, when Tribute be-  
ganne, to whych Galilean maye also bee  
added that other vnrhyfite Galilean, or ra-  
ther Egyptian, whome the hygge Cap-  
tayne in the one and twentieth Chapter of  
the Actes of the Apostles, obiecteth to  
*Paule*, whych Egyptian gathered after  
hym a foure thousande cutte throates and  
murderers into the Desarte, all these,  
wyth manye other suche like, (of the which  
some boasted that they were sent by Christe,  
other more impudentlye, that they were  
Christe, and woulde sette the people againe  
at lybertie, accordinge as Christe here fore-  
spake) started vppe amonge the Jewes, and  
deceiued manye to the rayfinge of greate  
sedition amongst the people, and in the  
ende to theyr viter overthrowe and vndo-  
ynge.

And woorthely doubtlesse were they thus  
punyshe by recepytinge suche as makinge  
fayre promises of libertie and deliuerance  
sought



## destruction of Ierusalem.

soughte nothyng else but theyr owne gaine,  
in as muche as they refused the Sonne of  
G D commynge vnto them in the name  
of his Father.

Of the seconde token that shoulde hap-  
pen before the Destruction, he sayeth thus  
in the place afoze sayde. And yee shall  
heare of Warres, and of the rumours  
of Warres, but see that you bee not  
troubled: For all these thynges muste  
come to passe, but the ende is not yet.  
For Nation shall rise against Nation, and  
realme against realme.

All these thynges came lykewyse to  
passe before the subuersion of the Citie and  
Temple. For in Iudea there were rap-  
sed daile newe Seditions, partlye by those  
deceyvers before specyfied, and partlye by  
occasson offered by the Romane Presidents  
who eyther of Couetousnesse, or of hatred  
towards the Jewithe nation, attempted ma-  
nye thynges, that the Jewes thoughte in-  
collerable.

For Pilate about a yeaere after the death Pilate  
of Christe, bypnynginge in the Images of  
Caesar, gaue occasion of the firste sedition,  
B. 4. the

## A Sermon of the

the Jewes stouelye, notwithstandinge the  
byngynge in of the same. And not longe  
after, he was the cause of an other tumult,  
for bestowyng the Treasure of the Tem-  
ple vppon the conueyinge of a certaine wa-  
ter course.

Agayne, about the seuenth yere of the  
raygne of *Claudius*, when as *Tyberias A-*  
*lexander* was Presidente, there arose suche  
a sedition on the feast of unleavened bread,  
that there were two thousande Jewes slaine  
in it.

two thousand  
Jewes slaine in  
a tumult.

Besides this, in the time of *Felix*, there  
was muche slaughter committed by cutte  
throates that rooued and spoyled through-  
out Jewrye. And when *Felix* was gone out  
of Jewrye, there were slayne a woonderfull  
greate multitude of Jewes in a tumulte at  
*Cesarea*.

The Jewes not beyng yet content with  
all the former miseries, calamities, murther  
and bloudshedde that they hadde suffered,  
tooke armour agaynst *Cestius Florus* theyr  
ruler, whiche was in deede the verie cause  
of theyr better ruine and decay.

Now

## destruction of Ierusalem.

You haue heard now of fire tumultes and seditions, which were sufficient to prooue our sautour Christes wordes in this second token true: yet Luke in the actes maketh mention of much more. For there maye you read in sundry places, how þe Jewes made tumultes and uproares almoste in all quarters of the worlde, to stoppe the course of preachinge of the Gospel. Now besides this, in the midst of these hurly burlics of the Jewes, the wars being then in Turie, at the hottest, dieth *Nero* the Emperour of the Romaines, and then go the Captaines *Galba*, *Otho*, *Vitellius* and *Vespasianus* togeather by the eares for the Empire: *Vitellius*, a foole, a soufer and a blowbowle drunkard, by some is created emperour, a man farre vnfit for such a dignitie: The princes and nobles, which were with the baltaine *Vespasian* at the siege of Ierusalem, like neuer a deale of this vnequall choice: wherefore by force they make *Vaspasian* a long season refusinge the same, Emperour, who sent two valiaunt men of his counsell to Rome, to do *Vitellius* the carouser out of the way, and then would hee come and recieue the imperial crowne. These two went and raised an army, and slew *Vitellius*, but not with-

Great tumult  
and wars  
the death  
Nero.

*Vitellius*.

## A Sermon of the

out much a do: for in that conflict were slaine  
 at Rome 8000. chosen and valiant menne of  
 warre. And thus were the wicked Jewes  
 worthily vexed with warre, that refused Je-  
 sus Christ, the God of peace, and chose rather  
 to haue *Barabbas* a cutthroat manqueller de-  
 liuered vnto them, 3. Of the third token the  
 forerunner of their destruction, in the place  
 before, our Saviour speaking thus: And  
 there shalbe pestilence hunger & earth-  
 quakes in certeine quarters. Of great  
 plagues and pestilence *Chronicles* do make  
 plentiful mention, and no meruaile: for com-  
 monly such diseases are either companions  
 of waicinge seruantes, vpon warres and  
 battailes, from whiche, as you hearde im-  
 mediately before, the Jewes were almost ne-  
 uer free. Earthquakes likewise there hap-  
 pened many, amongst others that famous &  
 fearefull one, that fell in the tenth yeere of  
*Nero*, wherewith three whole famous Cities  
 of Asia, *Laodicia*, *Hierapolis* & *Colossus* were  
 ouerthrowne. And of famine and hunger  
 the actes of the Apostles is a sufficiency wit-  
 nesse, which maketh mention of an vniuersal  
 dearth throughout the whole worlde, whiche  
 came to passe in the emperor *Cladius* daies.

The

## destruction of Ierusalem.

**The fourth signe of wonderfull persecution for the Gospel, is uttered in these wordes:** Then shal they putte you to trouble, and shal kill you, and yee shall be hated of all nations for my names sake. According to this foresaying, straight after the death of their maister, were the disciples pittifullpe whipped and scourged for preaching in the name of Iesus: *Stephen* was moste cumultuously stoned to death: *Saul* made hauocke of all them that professed that way: *Herod* slew *James* with þ sword, cast *Peter* also into prisō, thinking to haue made him to haue tasted of the same sauce: and finally, such cruell persecution was vsed towarde the professours of *Christ*, as *Luke* at large in the *Acts* both describe, 5. The fift forewarning of their finall destruction is contained in these wordes: And these glad tidings of the kingdome shal be preached throughtout the whole world, for a witnesse ynto al nations. That this signe of the hniuersall preaching of the Gospel was fulfilled, *Paul* both witnesse in the tenth to the *Rom.* in these wordes, taken out of the 19. vs. No doubt their sound went out throughout the worlde, and their woords into the ends of the world. And so the *Collos.* the first chap. in these wordes:

The fourth  
foretold

The fifth  
token.

Vniuersall  
preaching  
the Gospel



## A Sermon of the

of which hope you haue heard before, by the word of trueth, which is the Gospell, which is comen vnto you, euen as it is vnto all the world. 6. The first prognostication of their better rooting out to bee present at hand, Christe foresheweth on this manner: Whē ye therefore shal see the abhominatiō of desolation spokē of by Dan. the Prophet, standing in the holye place, let him that readeth take heed, and let them that be in Iurie flie vnto the mountaines, &c. This last token did tell them that had any care of their liues, that it was now high time to be trudging and packing, this token I say of the abhominatiō of desolation. The which what it shoulde be, there are diuerse opinions. Some, because Images are many times in the scriptures called abhominatiō, take it to be meane of the Emperour *Hadrian* Image, placed by the Romaines in the temple: others of the spread Eagle, the armes of the Empire, brought into the cite, or as some also write, into the Temple, by *Pontius Pilate*: but Luke dooth sufficientely answer this matter in the 21. Chapter, and teach vs, that by desolation is meane the hoste and army of the Romaines, who shoulde be in

deeds

the opini-  
concerning  
the abhomi-  
natiō of deso-



## destruction of Ierusalem.

Deede the desolation both of citie & Temple.  
And he calleth them the abomination of desolation, as wel for their heathenish wickednes, as also for their destroying of the citie & Temple. Thus according to promise, I haue as briefly as I could, shewed vnto you suche tokens, as God hath in his infallible worde, lest vnto vs, as certaine forewarnings of the punishment of his people. I haue likewise to shew vnto you such wonderfull miracles, as approued Chronicles do rehearse, which happened before the destruction of this citie: and as they doe cleare God from all faulte of the cruell end that fell vppon this stubborne nation: so likewise had they not beene wilfullie and maliciously blinded, they might by the same haue beene moued to vnfained repentance. For a whole yeares space togeather, there was seene in the ayre a blasing Starre, hauing the fashion of a sworde, and did hange right ouer their Temple as an vndoubted token of **G D D** his wrath to fall vppon the same. At midnight there sodenly shone forth about the altar and Temple, as cleare a light as if it had bene bright day. There were seene in the element the likennes of armed men cruellie fighting one against an other, & besieging

Wonders  
things  
out before  
destruction  
Ierusalem  
they are  
ted by  
historiographers.

2

3

A Sermon of the

4 sieging of holdes, to the great terrour of such  
as beheld it. A heifer carried to be sacrificed  
5 in the middelt of the Temple, brought forth a  
lambe. The East gate of the temple being al  
6 of brasse, and so great and mightie, that it was  
as much as 20. menne could shut; being faste  
lockt, opened of his owne accorde. There  
7 were voices heard in the temple, saying: *Mi-*  
*gremus hinc*, *Migremus hinc*, Lette vs goe  
hence, Let vs go hence. And that which is  
of al the rest most straunge, a pooxe man of  
the couarry called Iesus, comming by to the  
seat at Jerusalem to worship, sodainely be-  
ganne to cry out, saying: A voice from the  
East and from the West, a voice from the  
foure windes, a voce against Ierusalem &  
the temple, a voice against new married  
men and newe married women, a voice a-  
gainst all the people. And thus he continu-  
ed cryng seauen yeare together, and could by  
no threarning nor punishmentes he made to  
hold his tongue: insomuch that the citie bee-  
ing hardy besieged and immediatly ready to  
be taken, he gotte by vnto the walles, and re-  
peated againe the same words, & said: wo, wo,  
vnto the citie, & wo to al the people, and most  
of all, wo vnto my self, & hauing so said, there

## destruction of Ierusalem.

was a stone flung from the camp of the enemies, & dashed his head in peces, that he fel to the ground, & shortly after the citie was takē, and the people in most wofull wise destroyed, as now by order I come to shew. These were (my deare friends) such wonderfull tokēs as the scripture hath in generall words forespoken, & I haue in special examples shewed you out of most approued writers, especially out of Iosephus of the wars of the Iewes, which book is in english, & I wold wish cuery man to buie, that reading in him the most fearfull examples of God his wrath vpon the people for their sinnes, they may for feare at least, of like punishments be moued to repentaunce, whereas with the Iewes these signes coulde do no good at al, but they remained stil vntill their last destructions, most abhominable wicked creatures: & therefore Tirus, the minister of God his vengeance to be executed vpon them, the 14. of April began to besiege the citie, & the siege lasted, vntil the 7. of September, during which time to speak what harms the citizens of Ierusalem tooke of their enemies without, and what miseries they suffered farre moze extreame within, by reason of the ciuill dissention & arose among theselues: as one saith: *Quis talia fando Myrmidonum,*

The miserie which the poore people suffered during this siege, was such as manerly can not be described in an heere of a line to write.

*dolopumne, aut duri miles Ulyssis, temperet à lachrymis?* What mercilesse souldours of the fierce Myrmidonians, or cruel men of Dolop land, or men of war a hard harted Vlisses can abstaine from teares? They tormentes were such, as I think would cause an heart of stone to gusse out into riuers of teares: of the which, time will not let mee to speake all, and verye griefe of heart will cause mee leaue out much: yet to laye beefore you the trueth of GOD his forespeaking of these calamities, I am forced to touch some. Giue eare therefore I beseech you, that by the horribleness of these punishmentes you maye learne to refraine from sinne. About the beginning of the siege *Poligorns*, a captaine of *Vespasianus* ouertooke a great multitude of the Iewes, minding to repaire with the seditious into Ierusalem, of the which hee slewe xiii. thousand: the rest, to escape his hands, leaped into the riuer Iordan, and were drowned of men, women, and childzen to the number of ninetie and two thousand, with much cattell, insomuch that the riuer Iordan was so stuffed with dead bodie, that it swollen about the banks, and ranne ouer here and there into the fields and plaines within the circe: alas what

# 'destruction of Ierusalem.

What strere was there, what strife, what  
distention, what murder, what bloodshed;  
what slaughter: there were three seuerall ar-  
myes together by the eares within the Ci-  
tie, the one armie beeing gouerned by the  
desperate ruffian *Iehochanan*, the other ruled  
by the wicked cutthroat *Schimmon*, and the  
thirde guided by the vile murderer *Elee-*  
*azar*.

¶ Tyranny vnspokeable, that these vile  
personnes vsed, ¶ cruelty vncollerable, that  
they shewed, ¶ wickednesse not once to bee  
named, that they openly committed, ¶ fil-  
thynesse and uncleannesse of Christians, not  
so much as to bee thought on, which they in  
open streets, and sighte of sunne dayly ex-  
ercised. Pea the one of them, and that the  
wicked *Schimmon* by name, to gette him a  
hande of menne to bee auenged of his ene-  
mies, made the moste wicked proclamation  
I thinke, that euer you heard, as followeth:  
If there be anye manner of personnes, that  
dare not shewe theyr face for theft, robberte,  
and murder that they haue committed: if  
there bee anye so farrre in debte, that he is not  
able to come out: if there bee any seruante  
weary

A most vile  
wicked pro-  
clamation,



wearie of his maisters seruice: if there bee  
 anye sonne that would bee ridde from the  
 rule of his Father: if there bee anye that  
 feareth to be punished for anye notozious  
 crime that bee hath committed: to bee shorte,  
 whosoener is disposed to robbe and reave, to  
 steale and kill, to doe iniurie and wronge, to  
 haunte whores and harlottes, to eate and  
 drinke at other mennes cosses without anye  
 labour of his handes, lette him resorte vnto  
 mee, I will deliuer him from the yoake and  
 haunger of the lawes, and will finde him  
 his fill of booties and spoiles: was not this,  
 thinke you, a vertuous proclamation? Well,  
 it serued his turne, though it were noughte,  
 and by this meanes there resorted vnto him  
 quickly 2000. menne, all cuttethroates and  
 murderers, theeves, rebelles and outlawes,  
 wicked and seditious menne, and what was  
 there to bee looked for at their handes, but  
 all kinde of crueltie, and such were the men  
 that the other two theeves Iehochanan and E-  
 lenzer hadde in their armies. What rule  
 therefore doe you iudge they kept in the Ci-  
 tie: They exercised suche brutish villany, as  
 neuer I thinke the like was read of.

They

## destruction of Ierusalem.

They carried abouthe them litle shorthe daggers, with the whiche they stabbed to the heart sodenly such as they met in the streetes, and they by and by fell to the grounde, not knowing who they were that smote them: they spared no age, they had no keepe of any sexe, no care of them that were in authoritie, no reuerence to the gray and hoary head, no, they slew old menne in their beddes, youngmen in the streetes, infants lying in chey cradles, suckinge babes at their mothers breasts, and most vnnmercifully colled them vpon the toppes of thier speares: they laye in the market place with the graue matrons, and by force rauished chaste maidens in the open streetes. In that Citie falshoode ouercame truthe, iniurie bare dowayne iustice, incontinencie gotte the vpper hande of temperancie, verlettry croade downe honestie in the duste, lecherie was too good for chastitie, drunkennesse, subtiltie, riot and al vices, banished sobrietie, vpright dealing, frugalitie and all vertues.

These three rebelles with their armies fought sometimes four whole dayes together

without ceasing, and there was not a street  
 in all Jerusalem without skymming, in so  
 much as the streetes of the same flowed with  
 streames of bloud, even like as water floweth  
 by the streetes after great shewres of raine:  
 yea so desperately were these ruffians bent,  
 that they sette fire on 1000. and 400. house  
 houses, and filled with corne, wine and oyle,  
 against the time of necessitie, and besieging  
 of the Citie: insomuche that by estimation  
 they hadde vittailles enoughe layde uppe in  
 store to lide 20000. menne for the space of  
 twentie yeare: all these destroyed, these cru-  
 ell entethed at one time, where bypon in-  
 fued immediately after a most wonderful fa-  
 mine and hunger, insomuch that men were  
 compelled to eat the budens and leaves of  
 trees, yea all manner of creeping thinges, s-  
 den from the serpente to the very spider: if  
 they hadde light any where in the Citie by  
 chauce vpon a dead horse, you should have  
 seene them gone together by the eares for  
 it, lyke as Rytes and Ravens doe aboute a  
 dead carrion: yea, the leather of the charrets,  
 theye shone vpon it, and standing pour reue-  
 rence,) their swine dung, became in the end  
 verpe

## destruction of Ierusalem.

very good meate. yea, they were giuen one  
 to eate an other: and what to the grossenes of  
 meate that hunger compelled them to eate,  
 and what with the stench of the great multi-  
 tude of dead bodies, that laye euery where  
 on heapes in the streetes without buriall,  
 there arose in the Citie a wonderfull great  
 plague and pestilence: so were they now cum-  
 bred with foure extreame scourges at one  
 cyme, sword, fire, hunger and pestilence:  
 insomuch that beside those that laye dead in  
 houses, in the streetes, and in the Temple,  
 there was true account taken of seauen hun-  
 dred thousande, five hundred, seuentie and  
 five dead bodies carryed out to bee buried:  
 yea, the trenches and ditches without the  
 walles were filled vpp with dead bodies, in  
 so much that it caused Titus, who came to de-  
 stroy the Citie, to weepe for pittie. The fa-  
 mine was so great, that when as such as by  
 stealth got out of the citie to Titus his camp,  
 they were giuen them to quench their hun-  
 ger, they died: or euer the meate coulde gette  
 into their stomaches: yea, you should  
 haue seene yonge forsamished children, whose  
 stomaches, by reason of goinge long with-

The which  
 number of  
 that were  
 during all  
 time of the  
 war, was  
 hundred  
 sand, besides  
 such as we  
 take pri-  
 the which  
 amounted  
 to 97000

# A Sermon of the

most pitiful  
tion of a  
famished  
ther, vnto  
poore in-  
before she  
finde in  
heart to  
& eat him

put meate were so weake, that when as  
meate was offered, then they died pittoulsly  
with the meate betweene theyr teeth: and  
that whiche is mooste lamentable, a mother  
was compelled for verpe hunger to eat  
her owne deare Sonne, vnto whome, be-  
foze shee canne perswade her selfe to laye  
truell handes vppon, shee maketh this mooste  
pittifull Oracion: O mooste vnfortunate and  
vnhappye babe, or rather I mooste misera-  
ble mother, that haue borne thee in my  
wombe: What shall hence forth become  
of thee? shortly I muste see thee perishe  
for hunger, or if thou liue, thou must become  
a bondeslaue. Come then my sweete childe,  
and serue for foode to thy hungry mother: as  
thou once diuident issue forth of my belly into  
my great ioye into the lyght of the worlde,  
so nowe shalte thou to thy mothers sorrowe  
haue my bellye agayne to bee thy graue:  
yet cannot the naturall heart of the mother  
bee mooued to flee her guiltlesse infant, but  
louinglye embraceth it in her tender armes,  
kisseth it, and all to be demeth it with bitter  
teares that trickle downe a pace from her  
eyes.



## destruction of Ierusalem.

sorrowfull face: Notwithstanding in the end  
 extreeme hunger ouercomminge motherly  
 compassion, shee layeth him downe on the  
 ground, and runninge backwarde vppon  
 him, (because that nature abhorred to doe the  
 thing) shee stabbeth a knife to hys innocent  
 heart, fasteneth him to a boache, and by and  
 by did eat the one halfe of hym. The hunger  
 starued Souldiours smellinginge a sauour of  
 meate, rushe into her house for to haue taken  
 it away: but when she brought it before them,  
 theyng astonied at the straungenesse of the  
 facte, they ranne away from her, and left her  
 alone. Farre greater were the myseries they  
 remained in, vntill their Citie and Temple  
 was taken by *Titus*, and both city and Tem-  
 ple sette on fire by his souldiours, and burne  
 to the ground, so that since that time it could  
 neuer be builded againe, althoughe the vbe-  
 leeuing Jewes many times assayed y same.  
 Yea, *Julianus* the Apostata, to prooue God a  
 lyer, encouraged the Jewes to goe about to  
 builde vppe theyr Temple againe, which in  
 dede they went about, but with verie euill  
 successe. For first, (and this is that whiche I  
 promised to note vnto you, as touchinge the  
 things

A Sermon of the

things which happened after the destruction  
of the Citie.)

underfull  
ge things  
g out vn-  
e that at-  
ted the  
ling again  
erusalem.

First, I say an earthquake cast vp all the  
stones of the foundation.

Secondly, fire fell from heauen, & burnt  
vp all the wooke mennes tools.

Thirdly, the earth that in the vayne was  
was digged vpe by manye thousandes of  
wooke men, in the night swelled still vpe  
agayne, or else was broughte into hys olde  
place.

Fourthly, the winde blew away mighty  
heaps of Lime and Sande prepared for the  
wooke.

Fifthly, when they would not be slayd  
wth all these woonders, fire came out of the  
earth, and burnt the diggers, and scattered  
the rest.

Sixthly, a certaine quiddinge which was  
nighte vnto their wooke, fell downe in the  
night, and slew a great many that slepte vn-  
der it. And that they might know fro whence,  
and for what causes, these strange thynges  
happened: the same night and the day follow-  
ing there appeared a red shining crosse in the  
skies, and on the Jewes apparell, there  
were

## destruction of Ierusalem.

were imprinted swarte bloupye Crosse, to  
teache them that they hadde Christe, whome  
they crucified, an enemye to theyr woorkes.

Thus haue you heard the beginning, the  
middle, the ende, and that whiche followeth  
the ende of the destruction of this Citie. I  
haue bene longe in it, and yet haue in verie  
scarce touched the matter, the plentifulle  
whereof I truste shall procure my pardon for  
standing so longe: for lesse then hath bene,  
coude not well haue bene spoken, and I  
haue sayde nothinge, but I haue myne author  
of good credite to confirme the same.

That which is behinde, which is the cause  
of this destruction, and to what use it ser-  
ueth vs, because the time is past I will ende  
in a woorde.

Christe sayeth, the cause of their destructi-  
on was, because they knewe not the daye of  
theyr visitation: that is, because they refused  
Jesus Christ their redeemer, and in him y<sup>e</sup> for-  
giuenesse of their synnes offered vnto them.

To conclude, this destruction of Ierusa-  
lem and the temple serueth vnto vs for these  
uses.

First, it teacheth that our Messias is come,

C. 5.

and

The third  
part.

The uses of  
this doctrine

## A Sermon of the

and hath done suche things as pertained vnto  
to our redemption: for *Daniel* prophesied  
that after his comming, and paying the ran-  
some of our saluation, the common wealth of  
the Iewes should be destroyed.

Secondly, that *Christes* kingdome is spi-  
rituall, and not of this worlde.

Thirdly, it is a manifest token of the en-  
ding of all *Moses* ceremonies.

Fourthly, that God neuer leaueth the  
despising of his worde unpunished, **God**  
graunt that we maye heereby learne to em-  
brace his worde, and leade oure liues accor-  
ding to the same, for his *Christes* sake,  
to whome with the father and the  
sonne, and the holy ghost be  
all honor and glory for  
euer and euer.

Amen.

22. 9. 49

FINIS.

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